

The Church School Teacher

Volume XX

FEBRUARY 1951

Number 2

Memo

The Church School at Home

for

- 1. Shut-ins and Invalids, and those who care for them.*
- 2. Those who must work on Sunday.*
- 3. Those who are greatly hindered by transportation difficulties.*

THE CHURCH SCHOOL TEACHER

VOLUME XX No. 2

FEBRUARY 1951

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CONTENTS

ARTICLES	PAGE
THE LUTHERAN SUNDAY SCHOOL BY MAIL	2
THE HOME OR EXTENSION DEPARTMENT	5
PREPARING TO TRAVEL	9
THE CASE OF THE POSTAGE STAMP AND THE MICROPHONE	11
ACTIVITIES IN THE FIELD OF CHRISTIAN EDUCATION	14
AS THE SUPERINTENDENT SEES IT!	17
HINTS ON STUDYING THE BIBLE	20
THE CARPENTER CARRIED ON	24
THE PLACE OF METHOD IN CHRISTIAN EDUCATION	27
EDITORIAL	
IN THIS ISSUE	I

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In This Issue

By THE EDITOR

IN this issue we continue that which was begun last month, the examination of educational programs by which some churches are implementing the work done by the Sunday school. We urge you to promote joint meetings of your church school staff, church council, and school boards for the purpose of studying these programs. Perhaps some will fit the needs of your church.

Again Forward

We call the issue, *Forward in the Home Department*. Dr. S. White Rhyne, Executive Secretary of The Parish and Church School Board of the United Lutheran Church, writes the theme article, a description of the *Home or Extension Department* successfully promoted by his Church. Miss Eleanore Gillstrom of Lutheran College, Saskatoon, Canada, tells us about the *Lutheran Sunday*

School by Mail. And Mr. Bob Lea of the Evangelical Lutheran Church reports on the Sunday school by radio in *The Case of the Postage Stamp and the Microphone*.

Hints on Studying the Bible

A few months ago we printed an article on Bible study written by Pastor R. A. Vogeley. Saying it was the first of a series, we promised more. Those who have looked in vain for subsequent installments will welcome *Hints on Bible Study* reappearing in this issue. Pastor Vogeley is not at fault because the series was not continued. We just could not crowd it in.

Preparing to Travel

Occasionally a story coming to our desk strikes us as something a Sunday school teacher could pass on to a mother or father, some-

thing which might justify a special visit or which could be used to open a conversation in a regular visit. *Preparing to Travel* is that

kind of a story. Our introduction at the beginning of it ties it to the current situation of families-on-the-move.

The Lutheran Sunday School by Mail

By ELEANORE L. GILLSTROM
Lutheran College, Saskatoon, Sask., Canada

FOR the past six years an effort has been made to reach children and adults in the remote areas of Canada with the study of the Word of God.

These isolated areas, served by pastors having four or more congregations in their parishes, become even more remote during the winter because of the weather. On March 1st last year a father wrote, "As we have had no church service since Christmas and no Sunday school the children are glad to do this work." A pupil wrote, "Thank you for the literature you send me. I enjoy it very much. I have no way of going to Sunday school so the literature is very helpful."

The services of the Lutheran Sunday School by Mail are intended for all ages from the nursery roll to adult Bible study classes and leadership training. "The Christian Growth Series," Bible

study electives, "The Augsburg Uniform Lessons for the Home," and leadership texts are the materials used. Through the medium of the mail these materials, accompanied by a set of questions for each lesson, are sent to the members. These are answered and returned for correction to the office in the Lutheran College and Seminary at Saskatoon, Saskatchewan, Canada.

Enrolling Members

Members are enrolled by pastors, friends, and the pupils themselves. Where the children are active in enrolling their friends it proves to be a means for securing the names of children in the area who have no church affiliation. Publicity is given to the work in the synodical papers and by posters in the churches. A number are enrolled by seminarians when they return from their sum-

mer service in the field. Although the project is sponsored by the United Lutheran Church in America its services are used by the Augustana Lutheran Church and the American Lutheran Church in Canada also.

Ten Eskimos

All the western provinces and Ontario were served last year. There were 1,030 enrolled. The enrollment of ten Eskimos in Alaska has enlarged the boundaries to the north and west this year. More intensive work in eastern Canada will now be possible through promotion by Miss Elfriede Hartig from 237 King Street W., Kitchener, Ontario.

The work is supported by the prayers, interest and freewill offerings of the pupils, friends, congregations and organizations within the congregations.

A lending library, principally of missionary books, is available for the use of the members. A recent gift from the Women's Missionary Society's national headquarters will bring the number of volumes to about two hundred.

A quarterly newsletter goes to all members with items of interest to them. A Christmas edition is sent to members and friends of the work throughout the church.

A Personal Visit

Personal visits in all the homes is impossible, of course. However, a year ago through the kindness of a pastor I was able to visit one of the families in an isolated area. The four children in that home are members. We traveled more than thirty miles, partly on newly-built roads and circuitous side roads, to the log-cabin home of the family. The mother, a trained nurse from England, had come to Canada with her husband to clear and cultivate the land and make a home for their family.

Living conditions were rather primitive, but there was a wholesomeness of life because of the influence of a mother concerned about the Christian way of life. There had been a crop failure, and preparations were underway for the father to go to a lumber camp for the winter to earn some money. It was a bleak autumn day. As we rode away in the dusk down the trail to the main road, it was not difficult to believe the tales told us during the visit, of coyotes howling in the hollow at the edge of the farm!

Where there is regular correction of lessons real progress in the work can be noted. As in all work in the church the influence of the home can be seen.

A request for the story of the first Christmas revealed an interesting insight into Christmas in one of the homes. The junior boy wrote, "The first Christmas I can remember, boy, I sure was happy when we helped Mother and Dad trim the tree and we sang Christmas carols. That was Christmas Eve, and on Christmas morning we got up and the tree shone all over bright and sparkling, just like one of God's angels. We looked under the tree, and each one of us had a gift. Mother said, 'Wouldn't it be wonderful if all children could have a Christmas tree like ours and all the presents?' We gave thanks and had a happy day. Thanks to our Lord Jesus, it was possible."

To the question, "Who taught us to love and share with each other?" a primary child answered, "Jesus and Mother."

Stewardship

What a fine sense of stewardship is being built up in the life of the child whose prayer of thanks for all that God had given her was phrased in this way: "Thank You, God, for giving me enough to eat and drink, and still more to give to others." This same junior girl at the age of eleven had "never been inside a real church."

Remembering that work with adults is also included, the purpose of the Lutheran Sunday School by Mail might be summed up in the poem which one of the children contributed.

All the boys and girls of the
world
Should know about our Lord
Jesus.
So let's tell them about our
Lord,
Let Him be their Lord as well
as yours and mine.

Suggestions for the Workers' Conference:

We recommend that you take your cue from this issue.
Make your theme: "Forward in the Home Department."

The Home or Extension Department

By DR. S. WHITE RHYNE

*Executive Secretary, The Parish and Church School Board,
The United Lutheran Church*

ONE of the most familiar verses in the Bible is the 16th verse of the third chapter of John. The first thing that it says is that God loves everybody. That means that God loves little babies, boys and girls, men and women—people of all ages. It means that God loves people of all nations, and people in all conditions of life.

God Loves Everybody

He loves the poor as well as the rich; the sick as well as the healthy; those far away from the church as well as those easy to reach; those in hospitals, old folk's homes, and jails and prisons, as well as those at home; those who have to work on Sunday as well as those who can get to church at the time the church has services or the Sunday school has classes.

It means that God loves people when they are good and when they are bad. It means that he loves Mr. Dollar who gives ten dollars to the church every Sunday, but it also means that God loves Mr. Tightwad who never gives a cent even though he attends church

regularly. It means that God loves the boys in reformatories, the women in jails, the men in penitentiaries. Very often the church, especially the Sunday school, forgets that God loves *everybody*.

The second thing that this very familiar verse says is that God loves everybody more than anybody can understand or appreciate. There are a lot of people who do not know that God loves them at all. There is no one who knows the full significance of God's love. It is not possible for anyone fully to appreciate all that God's love means. Even a Paul and a Luther never completely responded to this infinite love of God. For this reason the church teaches. The church wants every person to grow in his knowledge and appreciation of God's love.

Limited Teaching

But it is so easy for the church to limit its teaching to those who come to be taught, or those who are easy to reach. The church can never be satisfied until it teaches everyone all there is to be taught

about the infinite love of God. Certainly the church never expects everyone, even anyone, completely to know the love of God as it is in Christ Jesus, but the church must keep on everlastingly teaching that everyone, everywhere may move toward the goal of the full stature of Christ.

This means that boys and girls and men and women who live in remote areas from the church need to be taught. It means that people who have to work on Sunday when the church holds its services and conducts its Sunday school; people who are in hospitals; people who are shut-in or shut-out of the regular services or schools of the church; mothers with little babies and little babies too young to come to Sunday school; people who dislike the church and will not come to its services or schools; everyone needs to be taught. This means that if people cannot, or will not, come to church, the church *must go to them* with its teaching ministry.

What is your Sunday school doing for these people? Should it be doing more? What can it do?

An Answer

The Home or Extension Department of the Sunday school is one answer. This department is

conducted to carry an educational program to those people of the congregation and community who cannot or will not come to the regular sessions of the Sunday school. Perhaps some of them could, but if they do not come the church must go to them. Jesus said, "Go! Teach!" He did not say, "Wait until they come and then teach." These people, all people, are within the realm of God's love. They need to be taught.

Who are these people? For emphasis a list is given below.

The shut-ins: The ill, invalid, aged, expectant mothers, accident victims, and those who care for shut-ins.

The shut-outs: Those who have to work, people who live at great distances, those in penal institutions, children who cannot come because of preoccupation of parents.

The will-nots: Those who because of reasons of their own do not come.

The Home or Extension Department of the Sunday school is an integral part of the Sunday school, and should function as one of the school's departments.

What is essential for the beginning and running of a Home or Extension Department?

The first essential is an earnest desire on the part of at least a few workers in the Sunday school to serve a group of people wholly for the sake of serving them, and not for the purpose of serving the church or themselves. Indirectly the congregation and the workers will receive the reward of service, but the project will fail if in any way the department is conducted for that purpose.

The second essential is a few consecrated workers who like to visit and serve people in unusual circumstances. Most of the members of the Home or Extension Department will be unusual cases. The Home or Extension Department does not teach classes, it teaches individuals, usually each individual member has his or her peculiar problems.

When the department is first organized, or where it exists in a small congregation, there may be only one worker in the department. That worker should be known as the superintendent of the Home or Extension Department. He or she will care for all of the work. As the work develops additional workers will be needed. In a large department there will be need for a superintendent, a secretary, a treasurer, and a number of visitors.

At the beginning the work of all of these workers may be carried on by the superintendent. As new workers are added the offices may be assigned. The secretary will keep the roll and records, and the treasurer will take care of offerings, passing on the funds to the treasurer of the Sunday school. The visitors are the important members of the staff. Their work is described later.

The Pupils

The third essential is a group of members or pupils. Most congregations have more prospects than they realize. Examine the rolls of the congregation, of the Sunday school, and of the organizations of the congregation. Then look out into the community. Once a list of prospects has been gathered begin by visiting them and seeking to enroll them. Do not be discouraged if all do not enroll. Enroll those who will. Be patient.

The fourth essential is materials. The Home or Extension Department is planned for all ages. It may include children, young people, and adults. The lessons should be chosen to meet the needs of each pupil. The regular church school lesson materials will serve best for the children. Since each pupil will be his own teacher, the

lessons should be of such a nature that they may be self taught. Very likely most of the pupils, or members of the department, will be adults. A special quarterly, *The Augsburg Uniform Lessons for the Home*, is available for them. It is a pupil's book, and no teacher's book is necessary. In addition, where desired, special or elective courses may be used for young people or adults.

The workers of the department need certain materials to help them in their work. A special manual for workers in the department, *Methods for Home Department Work*, is available. It offers suggestions on organization, method, and materials. Every worker should have a copy. Survey, membership, and application cards can be secured. A little folder, *An Invitation to the Home Department*, is helpful in securing members. Record cards, offering envelopes, and a superintendent's record are also helpful.

Visitation

The fifth essential is visitation. The work of the department depends upon visitation, the right kind of visitation. This is the work of the visitors. The first task of visitors is to get members enrolled. They are to be enrolled in the

Sunday school as home or extension department members, or pupils. They are to study at home. The second responsibility of the visitors is to deliver the study books, a record card for report on study, and an envelope for the weekly offering. The pupils are to be encouraged to study a minimum of thirty minutes a week. They will be encouraged to have daily prayer and to give a weekly offering to the school, or to the cause of the church. Visitors should be patient in their suggestions for all activities. Allow the members to develop in their response.

Visitors should plan to visit each member at least once each quarter. As the work develops good visitors will find reason for visiting more and more often, perhaps weekly. The help rendered to members of the department may go far beyond the study of the lesson. Every pupil will offer numerous opportunities for service. Special needs should be reported to the pastor.

Fellowship

Many of the department members will want to participate in their own way in the work of the department. A member may be-

Turn to page 32

Preparing to Travel

By LUCIA MALLORY

Issued by the National Kindergarten Association.

These are days when families again are traveling, trying to stay near fathers who have been assigned to military training camps. Mothers with small children are hard-pressed to keep them happy enroute. You may help make a trip bearable for some family by showing this article to a mother.

EDITOR.

MOTHER! How soon shall we be there? How far is it to Grandmother's house? Why doesn't the train go faster? Do you think Grandmother is waiting at the station for us now?"

In the Pullman section across from me a restless little boy kept plying his mother with questions. Always she answered patiently, trying to keep the little fellow occupied watching interesting things he could see from the car window, but she did not give him anything to do.

Knowing that a small child needs to have some activity, I was rummaging in my handbag to see if I could find anything that would

help, when another tiny boy came slowly down the aisle, carrying an inflated balloon. Shyly he placed the toy in the other child's hands and then backed away.

My little neighbor relaxed as he grasped the cord attached to the balloon and watched the bright plaything floating above his head, while his mother smiled her thanks to the other mother who was seated a little distance away.

Within an hour the boy was back, this time with a set of animal-picture cards.

"For you," he said, handing the cards to his new friend.

"Thank you," the little boy gasped, and "Thank you," his mother echoed, "but don't you want to keep these cards for yourself? Ronnie can play with them and then bring them back to you."

"Mother said I could give your boy some cards," the small donor explained before retreating.

Very happily my little neighbor arranged and rearranged the pictured animals on the car seat in

front of him, while his mother rested.

"Oh, yes, I'd like to hear them," my neighbor agreed.

Mothers Must Prepare

Some time later I looked across and saw that the other boy had again returned, this time bringing his mother with him. The two mothers were quietly talking while the children played with some miniature cars made of soft rubber. Bits of conversation floated across to me, and I discovered that one mother had given much time and thought to preparing to travel with her child, while the other had not realized such preparation was necessary.

"I was brought up on a farm," the latter mother was saying. "Ronnie is making his first trip to visit my parents and my old home. He has always been interested in trains, and I thought that actually going on a train to visit his grandparents would be such a delight that he would not need any other form of entertainment."

Sharing Suggestions

"One of my friends who has done a great deal of traveling helped me prepare for our trip," the visiting mother explained. "If you want me to, I'd be glad to pass on her suggestions to you."

The Correct Toys

"First of all," the visitor began, "children need quiet toys on the train. Horns and noisemakers are obviously out, for the sake of the other passengers. Then, they need toys that are soft and smooth, so they won't be hurt if the train jerks them about. Of course, one cannot bring anything that is bulky, but I have found that children very much enjoy playing with small toys.

"I bought an inexpensive lightweight bag for James to carry by himself. We are on our homeward journey, and he has spent hours just packing that bag, then taking the things out and putting them all back again. I chose a small bag for two reasons, a big bag would be too heavy for him to carry, and I found that it isn't best to give him all the toys for the journey at one time. It's nice to have some surprises. In fact, I have a few things tucked away for tomorrow that James will be glad to share with Ronnie."

"We do appreciate your kindness," my neighbor declared, "and next time we're going to be better prepared before we entrain."

The Case of the Postage Stamp and the Microphone

By BOB LEE

*Evangelical Lutheran Church,
Minneapolis, Minn.*

WE were looking for Musselshell Canyon high in the Belt Mountains of Montana. A wizened, old shepherd squinted down on us from his horse when we asked him the way. Then he pointed to some ruts on the other side of the creek.

"That trail there," he said. "Follow it 'til you come to the end."

At our destination, a beautiful gorge was formed at the apex of steep, pine-laden mountain walls. And up on a shelf we saw a cozy white cabin. A blonde girl of ten and her lanky fourteen-year-old brother ran down to meet us.

It was pleasant visiting with this family. They were so appreciative of what the Church had done for them. We had known them for a year although this was our first meeting. Yet, strangely enough, we had been weekly guests in this home through the communion of radio and mail.

They told of their isolation, of how they had not been able to leave their mountain for three months in the winter, of how they had snowshoed the ten miles to the mailbox once a week. The mother took out her guitar and sang the folk songs of her native Norway. The songs sounded pleasantly congruous in this setting.

This was a picture of isolation, the kind we were trying to do something about.

Another Kind of Isolation

Six months later we rang the doorbell of a house on Main Street of a small Wisconsin village. This was a different picture, but it was isolation, too.

We met Jeannie for the first time. She was all smiles and very excited. She gurgled some indistinct sounds of greeting. Jeannie could not talk. And Jeannie could not walk. She was a severely crippled girl of twelve. But we knew that Jeannie's mind was not

crippled. For more than a year she had been an honor pupil, absorbing the truths of God's Word through the lessons we had sent her by mail. The radio at her side had allowed us to bring the drama of the Bible in a worship experience into her world.

"... of such is the kingdom of God."

There is a dynamic endeavor now forging its way into the hinterland of Christian education. It is a project for reaching those families beyond the service orbit of the local congregation, families who for some reason, distance, weather, physical handicap, are isolated from the church. It is called "Lutheran Sunday School at Home by Mail and Radio."

Whose Responsibility?

Diligently laboring to meet the spiritual needs of the community children through the church school, one is apt to forget the outside thousands, those who would find it impossible to attend a church or Sunday school. It is easiest to conclude that "they are someone else's responsibility." But an honest glance at the American horizon will tell us that there are children in great numbers who never see the inside of a church simply because that church is thirty, fifty, or

a hundred miles away. The question faces us: *If we don't help them, who will?*

The Board of Parish Education of the Evangelical Lutheran Church studied this problem carefully. The urgency increased as more and more requests came in for some kind of assistance for these "forgotten children." The Canadian District experimented with its own plan of lessons by mail. In Australia a "Postal Sunday School Movement" was making significant progress.

In 1947 the blueprints were ready for an agency that would be the church's extension service in parish education. It would combine a radio broadcast with correspondence Sunday school lessons.

Teaching by remote control has its own peculiar problems. The printed page that is sent through the mails must be especially inviting to the child who would not have the impetus of group psychology. The instructions for home study must be written so as to be immediately understood. There would have to be encouragements and stimuli to compensate for the usual Sunday school *esprit de corps*. Inspiration could not be omitted from the program, an experience of worship should be promoted.

Writers were called in to produce the study materials that would be based on the graded series of the Evangelical Lutheran Church. The first teacher to guide these unseen pupils in their lessons by mail had had previous experience on the staff of the Montana state-operated correspondence schools for elementary grades and high school.

Friend and Companion

The facility of radio was employed as an efficient communication to isolated families. Over ninety-five percent of all American homes enjoy radio reception. It is a friend and companion to those who are cut off from the rest of the world. The broadcast, "Children's Chapel," was created to fit into the plan of "Lutheran Sunday School at Home."

The program would appeal to young listeners of no specific age group. "Children's Chapel" would teach, in a general way, by presenting Bible stories in dramatized form, the better to be understood, enjoyed, and applied by imaginative youngsters. These dramas from Scripture would be placed in the worship setting of the "Chapel" with hymns and prayers. For the pupils who were already studying their Sunday school lessons by cor-

respondence, this broadcast would be their link with the organization, an assembly of classmates brought together by radio. It would also be a valuable vehicle for telling families who might take advantage of "Lutheran Sunday School at Home," of the plan for lessons by mail. And aside from the complementary factor, this would be an effort to supply a wholesome broadcast with a spiritual impact for any child in any place. Parents had long complained of the dearth of such material on the air.

After the first month of operation, three years ago, there were little more than one hundred children enrolled and one radio outlet. Today some twenty-five hundred boys and girls from kindergarten through high school get lessons from two extension offices, Great Falls, Montana, and Outlook, Saskatchewan, Canada. There are pupils in a dozen different states, four western provinces of Canada, and other far-away points on the globe.

Nearly Forty Stations

"Children's Chapel" is now heard for fifteen minutes each week on nearly forty radio stations in many places. There is a general coverage of the Upper Mid-western, Western, and Pacific

Coast states in the U. S.; the prairie provinces of Canada; the coastal and interior sections of Alaska; and by short-wave, the continents and islands in the Western hemisphere from South America.

"Sunday School at Home" is available to any child. Many denominational backgrounds are included in the student body, although Lutherans are in the majority with nearly every synod represented. There are no fees or expenses beyond the purchase of a textbook. Enrollment blanks and information are constantly being dispersed from the headquarters at 1920 Second Avenue North, Great Falls, Montana.

The radio program, which is transcribed in Minneapolis and sent to the stations, is available for local sponsorship in any area by

any Lutheran group. Already it is being sponsored by inter-synodical local groups. American Lutheran Churches are supporting the endeavor in several places, in addition to the Evangelical Lutheran Church groups that carry the program co-operatively or independently.

A significant aspect of the venture is the fact that the burden of the financing of both the mail and radio activities has come from children, those children who already have the advantage of regular Sunday school training. They have caught the vision of this missionary enterprise and through their support of "Lutheran Sunday School at Home by Mail and Radio" are making it possible for their church to reach and teach the "forgotten children of America and the world."

Activities

in the Field of Christian Education

By I. O. NOTHSTEIN

Free Rides to Sunday School. For a period of ninety days, during which the plan is being tried out, citizens of Jacksonville, Florida, who wish to attend Sunday school

and church, may ride the Jacksonville busses to and from their church free of charge, as a gift of the bus company.

* * *

Sunday Schools in the Wide-open Spaces. Miss A. D. Bobilya, mission worker in the Rev. Norval Hegland's (E.L.C.) Lutheran Air Parish in the West River country in South Dakota, tells about her summer experiences, in *The Lutheran Herald*, in a delightful way that testifies to the fact that she thoroughly enjoyed her work.

The Lutheran Air Parish is in semi-arid prairie country where farms average ten thousand acres. Sheep and cattle roam the ranges. Government pastures and Indian reservations are adjacent to the ranches. The conveniences of electricity, modern plumbing, and good transportation have not yet reached most of the homes. They are located miles from grocery stores and doctors. They have rattlesnakes and cactus to contend with. Opportunities for religious instruction are scarce. Here and there are a few churches. There are still fewer Sunday schools. For many families the church is forty miles away. Little wonder that they can reach it only in the summertime, and even then the gumbo trails can get too gummy to drive through.

In one community there had been no religious services for a year and a half. The flying pas-

tor usually flew his helper into a community to set up a Bible school for a two-week period. The Bible schools were welcomed, for there had never been any there before. The teacher usually boarded around to get acquainted with the families. She taught table blessings and often led hymn singing in the homes. At the school she taught the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and other short prayers, besides taking the children through the regular workbooks for vacation church school. A worship service and program in the schoolhouse concluded the work on the last Sunday of the two-week period, giving an opportunity for the children to tell their parents what they had learned.

Always the children in these summer schools were enrolled in the E.L.C.'s. *Sunday School at Home by Mail and Radio.* (See articles in this issue, ED.) All the families have wind-charged radio sets by means of which they can get the Children's Chapel programs sent out from Butte, Montana. The weekly Sunday-school lessons are sent by mail and the home office keeps in touch with each pupil by correspondence. There the work of the summer

Bible schools is taken over and continued throughout the year.

Most of the young people of this territory also receive their confirmation instruction by mail from the air pastor's office.

* * *

Need for Parochial Schools. Speaking to a Connecticut conference of Episcopal laymen, Dr. James A. Pike, chaplain at Columbia University, said that parochial schools may be the "last ditch" solution to the problem of religious training for young people who cannot have religious classes in the public schools. "We cannot win this great new religious war," said Dr. Pike, "merely with the Marshall Plan and material weapons. We must stir the peoples of the world with Christian faith." At Pontiac, Mich., Emanuel Baptist Church opened a new parochial school. The pastor said: "The school was not organized in criticism of our public school system, but in protest of the fact that the Bible cannot be taught in it."

* * *

Leadership Training Schools Successful. The total attendance at the leadership training schools of the American Lutheran Church is reported in the *Lutheran Standard* as having reached the sum

of fifteen hundred picked young people "eager to learn, serious in approach to the things of God, desirous of doing right and sincerely wanting to serve the church and the church's Lord."

The Rev. Denzil G. Ridout, D.D., of Toronto, Canada, secretary of the Missionary and Maintenance Department of the United Church of Canada, who was present as an observer at the leadership training school at Cedar Falls, Iowa, wrote to his hosts after his return home: "I wish it had been possible for every parent and pastor in the American Lutheran Church to have attended the leadership training school held at Cedar Falls, Iowa. I was privileged to be a guest at these schools with no other obligation than to share in the blessings provided to more than 200 young folk who were selected by their respective churches to attend. After listening to the fine messages of the leaders and the vigorous and happy participation of the student body, I very cordially say to my friends in the American Lutheran Church: 'You have given a sense of direction to as fine a group of young people as could be assembled in any part of North America.' I was very impressed."



A Word of Praise

By AMOS LUNDQUIST

Pastor, South St. Paul, Minn.

I LIKE that, Ruthie. You keep that up in other things as well and you'll grow up and really accomplish something worth while."

Rather than remind a boy or girl of every fault, how much happier both we and they would be if we could learn to emphasize those things our pupils do which are right. When done tactfully criticism has its proper place, but too often criticism is overworked.

In the *Kiwanis Magazine*, Mertry Herrick says, "You can suggest the right course by *commending* someone who is already doing it. Then it becomes the vogue, and

everyone wants to be doing the right thing."

Emphasize the Good

Boys and girls crave attention, especially adult attention. When we teachers show interest in real accomplishments, our boys and girls will enjoy doing what good they can in order to attract adult attention. We can never overemphasize the value of recognizing and giving due credit for real achievement. If we keep calling attention to what is right we make the right more important than the wrong. In other words, we "overcome evil with good."

So often we adults fail to take sufficient time to try to understand our boys and girls as individuals, and as a result we are irritated by all their shortcomings. But all the while we overlook the right which they also are doing.

"Carl, you are such a block-head! Can't you ever learn to do anything right?" If we restrain ourselves from saying it, at least we think it. If we say it Carl will begin to feel that he is a blockhead. Actually all he needs is a little patience and understanding. In an environment of encouragement some of the slowest children have grown into the most faithful adults. What Carl needs is for us to build his self-confidence by pointing out the things he knows how to do well. For surely there are some good things he can do, and likes to do.

No Place for Sarcasm

When boys and girls become convinced that they are capable of learning, it is surprising to see what good they can learn. Instead of punishing boys and girls with sarcasm a wise teacher says nothing to deepen their embarrassment in making mistakes. When we call attention to the good handwriting of the child, or the fact that he reads well, or that he has a good-looking tie or suit, or she

has a pretty dress, we arouse their self-respect and honor.

"I like the way Janet makes neat drawings, or the way she forms her letters so carefully." The praise—first technique gives Janet, who is not very bright, the confidence she needs to study a little harder to learn the right answer. By subordinating her weakness, ignoring it for the time being, we help to build her self-confidence.

To John who really can apply himself to something he likes to do, but is careless in studying his Sunday-school lesson, the wise teacher might say, "Well, well! When John gets a mind to do it, he surely works like a beaver. With a little practice he can be just as hard a worker on his Sunday-school lesson."

And to the boy who is slow in learning, the wise teacher says good naturedly, "Don't worry, Roger. Remember it wasn't the fleet rabbit, but the slow turtle who finally won the race." When we praise our boys and girls for their good points, their willingness to labor and to sacrifice will be fired into determination to try God's better way of life.

Training is often a matter of suggestion. The next time we go

to make a purchase let us watch the trained salesman or saleslady. They say as little as possible. They don't "sell" anymore. They make us want to "buy." They arouse our desire. They stir our pride. They make us feel that we deserve only the very best. They make us feel that we are shrewd purchasers. They let us do most of the talking, and only occasionally do they drop a subtle suggestion which takes deep root, and bears fruit.

Teaching likewise is knowing when to drop wise suggestions. Why should anyone pick out the bad when we are trying to teach the good? The wise farmer tries to cultivate corn so it will outgrow the weeds.

Every human being, we suppose, is more or less harrassed by doubts and by failure complexes. How we sometimes wish that someone would come along and suggest what we could believe, or suggest something we really could do! Our boys and girls feel the same way. For *their* sake, let us look for their talents and praise them and compliment them on every opportunity.

Not even a problem child can resist a word of merited praise. "You've got your hair combed so

nicely today, David!" or, "How nicely your coat fits you, Goldie!" "You can always depend on Jimmie passing out the hymnals every Sunday without being told!" Let us convince our boys and girls of our fundamental attitude of trying to be friendly with those with whom we work.

Lighting a Fire.

When we say a word of merited praise we light a fire of joy and hope in their hearts. They like it, and look for more. Boys and girls, and everyone, for that matter, will open their hearts and minds to a leader who shows appreciation.

Boys and girls are extremely sensitive to daily trials in a world which is too big for them to understand. Just a single word of merited praise from time to time will give them confidence that they too can live and come off victoriously. Let us keep looking for good things we can praise. As long as boys and girls like to attract attention, let us permit them to call attention, not by doing what is bad, but by doing what is right.

How often Jesus *commended* people for their faith in God! Yes, praise pays.

Hints on Studying the Bible

By R. A. VOGEELEY

THE LAST TIME we presented an important law of Bible study, the Law of Proportion. Now I quote for you the Law of Relationship as formulated by Dr. Kuist.

"Everything written or spoken sustains some specific relation to something else. It may be by contrast, comparison, repetition, cause and effect, means to an end, or the like."

Like the Law of Proportion this law presents some very evident truths. It helps us to see these truths in a new light, however, when so formulated.

Contrast? Can you think of any contrasts in Jesus' Sermon on the Mount? How does the Sermon on the Mount end? Some of the important words to look for in determining contrast are: "either—or," "but," "nevertheless." These are key words. I hope that in the future you will not be able to read carelessly some of the simple, one syllable words which open new meaning and give new insight to us.

Just as black and white are contrasts in color and there are contrasts in thought, so there are comparisons. Jesus frequently used comparisons in His teaching. His parables frequently began with these words, "The kingdom of heaven is like—"

Repetition

It has been said if you repeat things often enough people will believe them. However, we want to look at the Bible to see how Jesus used this. Notice repeated words or phrases in Matthew 5.

Cause and Effect

Some of the key words to determine this use of the Law of Relationship are: "therefore," "wherefore," "that," "consequently," "thus." You may want to study Matthew 7. 12 to see how much more meaning there is in the golden rule because of the very first word in that verse.

Means to an End

The key phrases which show relationship here are: "in order that," "so that," and the like. The Bible will take on new meaning

for you when you see the relationship, not only of the verses, but chapters to chapters and books to books. Let the Bible explain itself to you.

You have studied the chapter 15 of Genesis. Will you supply the answers to the questions we asked? Who? Who are the principals in this chapter? Abram and God. When did this take place? "After these things." After what things? The events recorded in chapter 14. How did Lot get down into that section of the country? We must go back to chapter 13 and to chapter 11.

We should also ask ourselves how long a time span is covered in chapter 15. If you study it carefully you will see the answer.

"What?" is the next question. God told Abram, "Fear not." Abram had not said anything. There is no indication that he was afraid, but God knew what was bothering Abram. He said, "I am thy shield." God meets the deepest needs of people whether expressed or not. Of course, Abram was worried. The kings might return and what would happen to him? How great is God?

Why did God say, "I am . . . thy exceeding great reward"? There must be some relationship

between "reward" and "after these things." There is. You remember in chapter 14 the twenty-first verse. You may also want to refer to chapter 12, verses 10 to 16. Progress had been made. Abram could have enjoyed the spoils of war. But he did not. God will be his exceeding great reward. You know what Jesus has said in Matthew 6. 33.

In verse 2 Abram states his problem.

In verses 4 and 5 you see what the Lord does.

Evidently this took place at night, at least it started at night. This entire event must be quite important because many years of Abram's life are passed over with scarcely a word. Chapter 15 of Genesis covers a night, a day and a night.

Verse 6 is very important. There are many questions we could ask. For example, why did God select Abraham rather than someone else? Here we see one reason: Abram as a man of faith. He was greatly influenced by his day, by his environment, but he believed in the Lord. This verse is an important verse.

This man of faith obeyed God. He observed what God told him to do in preparing a sacrifice

which was a part of establishing a covenant. God visualized, so to speak, Himself in His part of establishing a covenant. You will notice that in verse 17.

Abraham was given additional information. He was told certain things about the future, including the bondage in Egypt. The other chapters of the Book of Genesis enlarge upon the covenant until the people of Israel go into Egypt.

Assignment

Review Exodus 1-5 scan it quickly to renew your knowledge of the general background of the situation.

Study carefully Exodus 5:20 to 6:8. Ask again the questions, "Who? Where? When? What? Why and How?" This section is a key section which continues the story of God working with His people.

Review the "Law of Proportion" and the "Law of Relationship" so that they are clear in your mind. Apply these laws to Exodus 5:20 to 6:8.

Session III

Chapter 5:20. "And they met Moses and Aaron . . . as they came forth from Pharaoh." The Israelites were in slavery. They had prayed to God. They wondered if God cared. Then Moses and

Aaron came to them. They thought that conditions would improve. You know what happened. The officers of the children of Israel spoke to Moses and Aaron as they returned from Pharaoh's presence. They placed the blame upon Moses. You will notice in verse 22 that Moses brings this serious problem to God. To Him every trouble eventually comes.

Chapter 6:1-8. What would have happened if we had assigned only Exodus 6:1-8 for your study? Would you have gone back to other chapters in order to find out the answer to the statement "Then the Lord said unto Moses . . ." In order to study the Bible and discover its deep meanings we must know the context of the section we are studying. Having established that context we now proceed with our study.

In verse 2, four words are important. These four words, "I am the Lord," are repeated throughout this section. Study them in each setting.

How does God develop the promise that He makes in the first verse?

Notice the verb tenses in verses 3, 4, and 5. They show what God has done in the past. They show that God has revealed Himself

though by His name, *Jehovah*, He was not known to them. What is the significance of God's name? God reminds them that He has established His covenant with His people. He is not only a God who has revealed Himself and is almighty, but He is a God who cares. He has heard the groaning of His children. He has remembered His covenant. This is necessary background in order to understand the first word in the sixth verse, "Wherefore." In view of the character of God, in view of what He has done, wherefore say unto the children of Israel, "I am the Lord."

Future Tense

In verses 6 to 8 the verb tenses are all future. The verses show that God will bring His people out of Egypt, that He will take them to Himself for a people, and that He will bring them to their own land. In other words He is going to make them a free people. He will make them His own people. He will make them an established people. He appeals to them showing that He has been faithful in the past. He is reliable.

These three verses outline the rest of the Book of Exodus and the rest of the Pentateuch. As you scan the rest of Exodus you will

see that there are certain chapters which deal with the first part of this promise, "How did God free His people?" In the rest of this book and in the other books of Moses note the ways by which He makes them His own people. In what setting did He give them the Commandments? Why did He give the Commandments? Does the phrase, "I am the Lord," assume new meaning for you as you study the Commandments? He gives His regulations. He instructs His people to build the tabernacle. In the Book of Leviticus are the rules and regulations whereby a holy people through various sacrifices and religious observances are to worship a holy God.

One really cannot understand and appreciate many parts of the New Testament, especially the Epistle to the Hebrews, unless he knows something about these rules and regulations of the chosen people of the Old Testament. For a more detailed study of these sections we refer you to our course 1 A, "Old Testament History." We also suggest that for further study of the Book of Exodus, especially the first twenty chapters, you might want to follow

Turn to page 32

The Carpenter Carried On

By W. G. MONTGOMERY

THIS true incident, coming out of my own observation, will illustrate, I believe, how opposition may be overcome, and through wise leadership, turned into constructive help.

It is the story of Bascom Rogers, a carpenter, who moved into a village where he found a small Bible school struggling along. Since this man had never learned how to quit being a Christian, and being public spirited and a newcomer, he was elected superintendent of the slowly dying school.

It was the common feeling in that Illinois village that the little school might as well be closed. Its attendance was small and irregular, with the few teachers coming only when it seemed there was no other place to go. But as a few parents said, "It would be terrible to close up entirely and let our children run wild."

Well, the new superintendent got busy at once. Being a builder of houses in the daytime, he began building up interest in the school at night. He visited every home in the community during evenings

when the parents were in. That is, he had gone into every home but one.

The Atheist Former

Brave as Bascom was, there was one man, a farmer just out of town that he dreaded to meet. It was this man's influence which had wrecked the school, and almost put the little church out of business.

Now, it is not usual for a farmer to be an unbeliever. Farm people are religious as a rule, but this man, whom we will call Carl Simms, had read beyond his understanding, and had got his head loaded with atheistic beliefs.

He had heaped scorn upon the Sunday school, spoken of religion as superstition, and was having a big influence in the community. Even neighbors who did not take much stock in his beliefs were becoming silent on matters of religion. And Carl himself was a nice person to meet, honorable in all his dealings, ready to help anyone any time. And, so because of his many good qualities, and the fact that he was the best read

man in the community, he was fast becoming the dominant influence in the village and round about.

Bascom Rogers had taken the school over the first of the year, had effected a new organization, and by working and praying had gradually lifted the attendance to about fifty pupils. It was now June, and while Rogers had not yet met the community atheist he was figuring out some way to contact this man. He needed this man since he had such an influence in the village, that is, he needed him if he could only persuade him to change his viewpoints and work for the school instead of against it.

Winning the Man

Being a wise man, however, Rogers had decided not to argue with him. He must be won some other way, if won at all. Bascom knew that argument would get him nowhere. That was right down Carl's alley.

Well, one afternoon the opportunity came. Like Martin Luther, it was in a storm when the victory was won. Carl Simms himself was not much of a carpenter, but with a helper he was building a new house on his farm. And it so happened that Bascom Rogers was passing that house one day

when a terrific rainstorm broke, and being on a dirt road, Rogers entered the new house for shelter to see what might happen.

Rogers, the carpenter, found this amateur and atheist trying to put up some molding around the walls and ceiling, and was having a sorry time. Not knowing how to cut the corners to fit, he had wasted a lot of time and material, and what he had put up was unsightly.

The Carpenter Helps

"Would you like a little help on that?" Rogers began, without introducing himself. "You see, I'm a carpenter, and am caught here in the storm, and it looks like you're having trouble with your molding." Rogers continued, "That's a particular job. A lot of good carpenters are unable to cut those corners to fit, especially like the kind you are using, where a portion goes up against the ceiling and a part on the walls."

"Why, yes," answered Simms, "I'd be glad for you to show me. You see, I'm no carpenter, and my helper here isn't much better."

Rogers remained several hours, putting the molding on easily and nicely, and Simms was highly pleased. Rogers refused pay and left when the road had dried out so he could drive.

"I'd rather pay you," said the farmer atheist. "You've been so kind in doing all this."

"Just forget it," answered Rogers. "I just ran in here out of the storm, saw your predicament, and was glad to help you. Good-bye."

Mission Accomplished

The farmer turned to his helper.

"Did you know that man? He's a stranger to me."

"Why, yes, that's er, that's Bascom Rogers."

"What? You mean that's the man who's running the Sunday school now, the new superintendent?"

"Exactly."

The atheist dropped his head a moment.

"You know, I like that fellow," he said, looking up. "I don't care if he is a Christian, he's the kind of man this country needs, unselfish and neighborly, who thinks of others as well as of himself. Yes, I'll be in his Bible school next Sunday."

He was there and everyone was surprised. A miracle had happened. That was several years ago.

Carl Simms has scarcely missed a Sunday since. Moreover, he is an ardent Christian, and today his influence is greater for good than it formerly was for evil.

Simms also joined the church, was confirmed, is a beloved leader in the growing congregation, giving of his money, his time, his everything to the cause he once denounced.

It was just one of those cases where evil was overcome with good, where faith was shown by works, and that kind of teaching or preaching or living is simply irresistible.

The life of Bascom Rogers was speaking louder than his lips. Had he argued with Simms his arguments would have been answered. But Simms had no answer for what he did, and that little incident in the storm had won the atheist over.

The indifferent and doubtful and unbelievers can still be won by becoming interested in their well being. This kind of influence can not long be resisted. The greatest lifting power in leadership is love. It saved the school and church in that Illinois town.

The crooked lines of history are the masterstrokes of God.

The Place of Method in Christian Education

By CLARA M. KEMLER

A. L. C. Board of Parish Education

WHAT A DIFFERENCE a year makes in the mental and physical growth and development of children. "You can almost see them grow," we say. There is nothing strange about this. It follows God's natural laws of growth. It becomes a matter of grave concern, and rightly so, if for some reason or other it appears that growth in either area is retarded. So it should be with children's religious growth and development. Year by year we should be able to see children grow in their understanding and practice of the Christian life. What a hopeful indication it would be if a similar concern could be aroused over the spiritual quotient of children as there is over the intelligence quotient, or I. Q.

Co-operation

We can expect such concern and such growth only when the home and the church put forth concerted effort to foster and nurture it, when the home and the church seek to carry out the command of Christ to teach them "to observe

all things," and the warning of Paul "to bring them up in the nurture and admonition of the Lord."

We have had clearly defined for us the aims and purposes of such a program of parish education. In line with these aims, and governed and determined by them, we have considered materials, the proper use of which we believe will foster and nurture Christian growth from the beginning, and will continue it throughout life.

Now we are to consider the methods or ways in which these materials are to be used in an effort to achieve these goals.

Methods are the means or ways by which this nurturing process is carried on, so that life becomes a growing experience of the grace of God in Christ Jesus. We do not lose sight of the fact that the Holy Spirit furnishes the power to experience growth in grace. But it is our part, as teachers, to rely on that power, and at the same time to use our human intelligence and our abilities to find out and to use the best that man has learned about

teaching. It is our part to make conditions more favorable for the Word of God to take root and grow in the hearts and lives of those whom we teach.

There is no such thing as "the" method or way of teaching anything. There are ways or methods by which learning is stimulated and motivated. Pupils do not all respond in the same way or to the same degree to any given method. Neither do different teachers use the same method in an equally effective way.

Methods of teaching, to be effective, must be in harmony with the ways or manner in which learning takes place. Methods dare not be in opposition to the natural normal learning process. If we set out to further the learning process in any direction we must conform to the natural laws that govern it. When we talk about methods we talk about means or ways in which to stimulate and motivate learning.

How Learning Takes Place

There are certain basic principles or laws which underlie the learning process, and which must be recognized in teaching. Three of these will be briefly mentioned at this point. The first is the principle of *readiness*. Our pupils learn most

readily that which they want to learn and at a time when they want most to learn it. Several factors enter into this principle of readiness. One is, that the learner must have *sufficient background* to understand the new idea. We can understand a new idea only in terms of related old knowledge or experience. We must go from the known to the unknown.

Attention

Another important factor is the matter of *attention* to what is to be learned. A child usually pays attention to what he is interested in. Therefore, the keynote of all successful teaching is *interest*. Our teaching must stimulate interest. Is there anyone here who will deny that so much of the teaching in our Sunday church schools is dull, dry, and uninteresting?

A third factor which enters into a child's readiness to learn is his mental capacity to grasp the new knowledge. He must have reached a level of maturity which can readily grasp and understand the material presented. Because of this factor, it is highly important that the material of instruction be properly graded.

Effect

A second so-called law of learning is the law of *effect*. Our pupils

learn most effectively when feelings of satisfaction accompany the learning. We are all like that. Few of us continue along any line in which we do not feel a certain degree of success. We want to do what we can do well. For instance, there are some children who find memorizing very difficult. This does not mean that we will discontinue memory work. But it does mean that we will try to discover in those pupils some other ability which they can use, and through it be led to experience a glow of satisfaction which compensates for their lack of ability to memorize. We should not expect the same amount of memory work from them that we could from others.

Use

A third law is that of *exercise* and *use*. Other things being equal, the more frequently anything is repeated, put into practice, and used, the more thoroughly will it be learned, and the longer will it be remembered. We forget much of what we have learned. This fact points to the necessity for activated drill on such information and knowledge which has *permanent* value for a Christian, and the practice and use in everyday living of those attitudes and habits which go to make up Christian character.

Our pupils must be given opportunity to participate in the activities of the class session. They must be given a chance to use what they have learned. They must have experience in reading the Bible, reciting memory selections from the Bible, in praying, in extra-curricular class activities, and in Christian service. They must be taught and trained in the elements of worship so that they are participators and not just onlookers in the church service.

Closely related to this is the necessity of guiding the children to practice between Sundays what they learn in class session. This is where home and school co-operation, parents' classes, and material to help the home put into practice the lessons taught on Sundays, come into the picture.

Through the Eye

In the past (we hope it is in the past) so much of our religious teaching was based on the assumption that we learn chiefly through hearing. Our methods put a premium on the quiet, passive child who had a good memory. The star pupils were those who were gifted in rote learning. As a writer of a recent article put it, "The teacher's attitude toward the class was, 'You sit still, while I instill.'" Now we

are told that a child retains only a small part of what he has been told, but he retains much more from what he sees, from what he says, and from what he does, and I should like to add, from what we, his teachers, are.

Methods to Be Employed

Christian education is not only a matter of information. It is that, but it is also a matter of transformation. The development of Christian character, which "observes all things," means more than knowledge and information. It means instilling right attitudes and motives, especially love to our Saviour which shows itself in love and service toward our fellow men. That is a difficult task, and for that we depend in large measure on the work of the Holy Spirit. However, the best method we know, from the human standpoint, is the radiantly positive attitude of a consecrated teacher, whom the children admire and respect. Having traveled a bit farther in Christian living, the teacher and other adults whom children admire and respect, become patterns which they follow silently.

Keen Observers

Our young people are keen observers and if they feel that adults

are not sincere in their attitudes, they will not go far in Christian growth no matter what activities may be provided. The teacher who is often tardy, who is often absent without reason, or who does not go to church, can not be very convincing to a group of children. The teacher whose own life illustrates and exemplifies the truth he teaches, possesses the most valuable of all tools or methods for the formation of Christian character in our young people.

There is no best method in teaching but there are a number of effective methods with which a teacher should be familiar. The methods we use are determined by our aim, by our materials, and by the stage of development or maturation level of the pupils. In a class session these may and will overlap each other. For the sake of discussion we will consider them separately and briefly.

Telling

The telling method. Telling is a form of direct instruction which is perhaps the oldest method used by man. In Deuteronomy 6. 7 we read, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou

liest down, and when thou risest up." We are all familiar with this method. The teacher tells a story, gives a talk or lecture, or takes time out during a discussion to furnish information, to describe something, to illustrate a point, or to explain.

The storytelling method holds a very important place particularly in the teaching of young children. Stories, carefully selected and well told, hold the attention and at the same time bring the story content into the child's experience. I think it is a mistaken idea that storytelling is only for teachers of the youngest children. The ability to tell a story well is one that could well be cultivated by every teacher.

Telling vs. Reading

There is a vast difference between *telling* a story and *reading* a story. In good storytelling the pupil is actively engaged in forming a mental picture of the events as they are portrayed by an enthusiastic teacher, whose voice, facial expression, and vivid concrete language gain the interest and attention. This attention is held through a series of events to the climax of an experience which resolves itself into a convincing end, all in the space of a few minutes.

Bible stories may be told as something that happened long ago and far away, and left there. But this is not good teaching. We must not forget that these stories are told for a purpose, and that purpose must be made clear. This may be best accomplished not by the teacher moralizing, but by the guided conversation and discussion of the children, by recounting personal experiences in relation to the purpose, and by other forms of expression.

The lecture method with which we are all familiar is often used for advanced classes. It offers the advantage of a definite and systematic presentation of the lesson with an economy of time, and is favored by such as wish to get certain information without much personal effort.

While it is true that a learner must acquire concepts and ideas, and this is particularly true in religion where there are revealed truths pertaining to God's plan of salvation which must be imparted, yet the learning which takes place under the purely telling method is apt to become mere memorizing of facts which are soon forgotten.

This kind of teaching characterized much of the religious instruction given in our Lutheran schools

in former years. Children's training was measured in terms of doctrinal and historical facts acquired. The Pharisees in the days of Jesus had a rather profound knowledge of the law, but our Lord repeatedly and sharply criticized the lack of love and charity in their lives.

A full realization of this truth on the part of teachers leads to the recognition of a very important and generally accepted principle, that we learn to do by doing. Effective training dare not stop at the acquisition of knowledge. The learner must practice and use what he is taught and thereby develop attitudes and habits which are not only desirable but essential.

To be concluded

Home or Extension

From page 8

come the secretary or the treasurer. Some members may be able to do some visiting, if not in person, perhaps by telephone. Fellowship between members will be encouraged. An occasional social or fellowship meeting may be arranged in the church. Opportunities for worship will be provided. If some of the members decide to become regular attendants at the Sunday school, do not be disappointed. That can be one of the finest fruits of the department.

The Home or Extension Department offers an opportunity too often neglected by our Sunday schools. It may not seem to offer returns to the congregation or the workers, but the thanks and appreciation of a neglected group will more than repay the money and the time invested.

Bible Study

From page 23

a word study approach. The key word is the word *know*.

A key word for the Book of Deuteronomy is the word *remember*. Sometime study the eighth chapter of Deuteronomy using the two Laws of Relationship and Proportion, noting carefully all the words, the *therefores*, the *whys*, and the *whens*. This chapter applies very pointedly to America today. You also want to notice that in order to be an established people the Children of Israel must be God's people. If they disobey they will not be an established people.

Now for an assignment. Study carefully Joshua 1, using the Law of Relationship.

Read Joshua 24 in the light of Joshua 1 and what you have already studied in the books of Moses.

To be continued